

THE BAPTIST.

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A short illustrated article in the December Cosmopolitan shows what the poorest farmers can accomplish when driven to the last ditch. Home-made wind-mills constructed of box boards, barrel staves, scrap-iron and odds and ends of threshing machines and farm implements, costing in cash about thirty cents, have been made in the prairie States to irrigate farms, pump water for thousands of cattle and sheep, shell corn, and relieve the farmer of what used to be the hardest manual labor.

The Gospel as to its nature is glad tidings of great joy; as to its effects, "it is the power of God unto salvation." But the Gospel does not create anything. God is the only Creator. It is specifically the function of the Gospel to reveal. It does not create, but reveals, the "righteousness of God." It also reveals "the wrath of God." It reveals all things. It is essentially a revealer, an unveiler. The Bible does not create our relationship in this or the future world.

"The morning light did not create
The loving prospect it revealed;
It only showed the real state
Of what the darkness had concealed."

The Gospel is God's power only in the sense of a revealer, not only of His essential nature, but also of man's condition and needs. Man is a sinner without a knowledge of the Gospel, but he does not understand without the Gospel how he is to become clothed with the righteousness of God.

The foolish and brutal practice of hazing is not yet dead. This time it assumes a feminine complexion. Miss Helen, the beautiful daughter of General A. R. Chaffee, of the army, was, on last Saturday night, severely burned, while engaged with several other young ladies of one of the seminaries in New York, in a frolic. It seems that this young lady was trying to show two new arrivals whom they were hazing, how to run through a pile of burning leaves, when her clothing caught fire. It is feared that Miss Chaffee will be a cripple for life and her noted beauty very much disfigured. All this the penalty of her folly. When will our college authorities take this hazing craze in hand in dead earnest, and crush the barbarous monster out of existence?

The idea that a college, or seminary in this Christian land will tolerate for one minute this relict of the dark ages, which so often results in death or injury for life, is highly preposterous. Such practice

should brand a college as an unfit place for the cultivation and elevation of the youth of the land. Only two weeks ago one young man was killed in Baltimore and another seriously injured for life in a hazing frolic.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for Week of Prayer, the United States:

Sunday, January 3, 1904. Sermons. The Kingdom of God:—and the conditions of its Triumphant Advance.

Thy Kingdom Come.—Matt. 6:10. Monday, January 4. The Warrant, the Privilege, the Power, of Prayer:—and the Present Need of World-wide Intercession.

Tuesday, January 5. The Church of Christ:—The One Body of Believers, called of God to win the World to Christ.

Wednesday, January 6. All Nations and Peoples:—The One Human Family, loved of God.

Thursday, January 7. Missions, Home and Foreign:—Departments of the one Evangelizing Effort, under the one great Commission.

Friday, January 8. The Family:—A Divinely Prepared Foundation of Society's Existence and Well-being.

The School:—Called of God as a Prime Agency of Moral and Intellectual Training.

Saturday, January 9. The Enthronement of Christ on Earth:—The Only Hope of Humanity's Highest Welfare.

Sunday, January 10. Sermons. The Holy Spirit, God's Free Gift.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?—Luke 11:13.

The Permanent Council of the Baptist churches of New York City and vicinity, at a recent monthly meeting, unanimously adopted this resolution:

"Resolved, That in addition to a statement upon the usual topics of Christian experience, call to the ministry, and views of Christian truth, each candidate for ordination who may appear before this council be required to pass an examination upon his knowledge of the English Bible."

This accurs to us as being a departure in the nature of a distinct advance in our denominational work. Let it be distinctly borne in mind that the resolution does not refer to general literary attainment, but alone to a "knowledge of the English Bible." If it contemplated the erection of a

purely literary standard, we would oppose it *in toto*. But surely it is not raising the standard too high, to require one seeking to enter the high calling of the ministry of the gospel, "to pass an examination upon his knowledge of the English Bible." This is not only preeminently, but exclusively his text-book; and, if he does not possess a reasonable knowledge of the text-book, how can he meet the requirement, "apt to teach." A candidate for the ministry who would object to the above exaction, would subject himself to the criticism that he was lacking in capacity or application, or both. And the gospel ministry is no place for one of incapacity and laziness. Some have gained an experimental knowledge of this truth to their humiliation and the denomination's injury. It is of great importance, when one hears a quotation from the Scriptures, to know whether the Book of Ruth is in the Old Testament or in the New.

In a sermon on Satan's Wiles, Rev. Hugh McMillan has this brilliant illustration: "There is a kind of lizard which lives in the sandy deserts of Arabia.

Its body is so like the sand that it cannot be distinguished from it at a little distance. But it has on each side of its mouth a fold or skin of a very light crimson color, which the creature can blow out into the form of a round blossom and in this state it looks exactly like a little red flower which grows abundantly in the sands. Insects are attracted to this curious object, mistaking it for a real flower that has honey in it for them, and they approach the mouth of the lizard without fear, when they are immediately snapped up. There is also an insect common in India which feeds upon other insects, and in order to catch them, puts on, like the lizard I have described, the appearance of the flower of an orchid. Its legs are made flatter and broader than those of any other insect; they are colored a beautiful pink hue and they ray out from the body of the insect exactly like the petals of a beautiful flower. Insects are deceived by this wonderful likeness to the blossoms which they frequent for the sake of their honey, and they come here without suspicion and are immediately caught by their treacherous foe. Now this is the way in which my text tells us that Satan deceives those whom he wishes to tempt to their ruin.—Journal and Messenger.

We have just received through the courtesy of Rev. Arthur B. Chaffee, D. D., President, a copy of the annual catalogue, of Bishop College, Marshall, Texas. This institution was founded in 1881 by the American Baptist Home Mission Society, of New York, for the Negroes.

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Paying the Hired Man.

It is a good habit that people have fallen into that of paying for things. Some time ago, a poor, honest, hard working negro carpenter, at the close of his week's work, was passing by, on his way to his humble cabin home without the usual and much needed "hire" for work performed, and of course without the usual bag of meat, meat and flour he was accustomed to carry his family, and was heard to mutter: "Is not going to work for dat man no more. I shore ain't, 'case he wont pay me, 'ter I works fur'm." The negro was right about it. He had made a fair, square bargain with his employer; had done his work satisfactorily; had made some bills which he had promised to pay Saturday night, and could not, because he himself had not been paid.

Let's enlarge our field of observation, and look a little further into this matter. "The workman is worthy of his hire," are the words of Him who labored without money and without price, but who at the same time expected that His disciples, or so many of them as preach the word, should live of the word—that is to say, should receive money enough for their work to keep soul and body together, anyhow. Because of the failure of some churches to do this, we have known more than one preacher seriously embarrassed about making and paying necessary bills, and moreover thereby greatly handicapped in his preaching. The churches are putting more conscience and business sense into the consideration of this matter than formerly, but it may be there are some who are just a bit careless of the financial interest of him whom the Lord has sent to minister unto them in holy things, and need to have only their attention called to the matter in order to attend to it promptly and cheerfully.

This is everywhere said to be the best year, in money matters that the people of Mississippi have experienced since "before the war," and from what we can see, this

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is a very correct view of the situation. Now, what will our people do with increased prosperity? Well, the least thing they can afford to do with some of it is to share it with the Lord—give to missions, to the Orphanage, ministerial education, sustentation and so on to all the objects usually contributed to by the churches. But in addition to this and running along side of this, you ought to see to it that the pastor of your church is taken care of also. It may be you have not paid him anything much during all these long hard months of summer and early fall. Money matters were tight with you which made it tighter with him; but he waited with you, managing somehow (don't humiliate him by asking how) to get along until your ship has landed and you are flush while he is empty. What must you do? There is but one thing to be done. Go now, at once, and pay what you owe; and then, for fear he had to get help from some generous bank, hand him a little more than you have "been in the habit of paying," when times were hard, seeing that they are now good, enough to pay the interest anyhow and a little more. Then do another thing. Try to have all the members to do as you have done, only a little better, should they be more able. Do this right now in the very first days of December. Some churches have already paid their pastor in full for the year, with a nice little sum extra. The more kindness you show him in this regard, the better you will feel and he will preach much better—to you it will seem better, anyhow.

Of course, to those churches who are in the habit of paying their pastors every month in advance, through the bank, and there are quite a number in the State that do that way, these words are all "dutch;" but there are many churches to whom and whose earnest pastors these words will come with great meaning and meet with cordial welcome.

P. S. It is not necessary to add that there is another "hired man," who has been trying to keep you posted with regard to the affairs of the Master's Kingdom in general, and the work of our Baptist people in this State in particular, to whom you may be indebted just a little. Look on the right hand corner of the other side of this page, opposite your name, and see whether this is so or not, will you not? Look over our "Premiums" last week, and see if there is not something there you want and altogether within your reach.

Notes and Comments.

Thanksgiving finds a large place in the Bible and so ought it in our living.

It is worth noting that, in all His ministry our Lord never went outside of what "Moses and the prophets" said for anything.

Let every man be occupied and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

Dr. John C. Rust changed his mind, and is now on his new field out in Seattle, Washington. He will have something worth hearing about twice every Sunday for the Washingtonians, if they will hear him.

If our preachers of today would take Christ as their model, they must have less to tell us of what Mr. Son and so, Dr. So-and-so and Rev. So-and-so had to say, and more of what "Moses and the Prophets," our Lord and the apostles said.

In his opening remarks at Tremont Temple, Dr. Henson said, "What Boston needs is not the truth as it is in Huxley, in Darwin, or in Plato; but the truth as it is in Jesus," and then took his text from II Cor. 5, 14, 15, giving them the fact, the motive and the proof of the gospel.

President Poteat of Wake Forest, delivered and address before the "State Literary and Historical Society" of North Carolina, the other day, on "The Enrichment of Country Life," that so moved the people as to almost depopulate the towns in the "Old North State." It is a thing worth thinking about very seriously when you start to move from the old country home to town.

Dr. R. S. McArthur of Calvary Church, New York, is preaching a series of Sunday evening sermons on "The Famous Johns of the Church"—John the Baptist, John the Evangelist, John Huss, John Knox, John Calvin, John Wesley, John Milton, John Harvard, John Cotton, John Bunyan and John Hall. When he has finished these, he will also tell of some of "The Infamous Johns of the Church."

Georgia Baptists have just held their annual convention. They met at Athens. A motion was made to prevent the seating of the delegation from Dr. Broughton's church on account of their alien immersion notions, which was tabled amidst applause—and in Georgia, too! They reported \$36,871 for Foreign Missions; \$23,500 for State Missions, and \$18,212 for Home Missions.

The First Baptist Church, of Syracuse, New York, is putting on airs. Not being content with a Baptist preacher as supply during their pastor's vacation, they called to their ministry a Methodist College President, who also presided at the Lord's Supper, when that was observed. It is not stated whether he administered the ordinance of baptism or not, but probably he did. There is no accounting for what some Baptists will do.

The night of November 24th seems to have been a fairly good one for the burning of school buildings, as two within about one hundred miles apart were consumed on that night. The one at Yazoo City was quite a pretentious structure, worth in the neighborhood of \$35,000, and considered one of the finest in the State.

Insurance to the amount of about \$14,000 was carried on the building and furniture. Of course, a new building will be erected speedily. The handsome school building in Collins, on the Gulf and Ship Island Railroad, was not so costly, but altogether as important to the town as the one at Yazoo City. The church houses of the town were offered and accepted; and so the school opened the next morning at the usual hour, and there will be no break in the school exercises. There is talk of the town erecting at an early date a \$10,000 structure for school work.

Lyman Abbott is giving a series of articles in The Outlook to young ministers, on "Fundamental Doctrines." If the first one is a tolerably fair sample of what is to follow "the outlook" for the fundamentals of our faith is very far from being satisfactory, since he concludes his article by saying "I do not say that you must believe in the divinity of Christ or the atonement." Then what would he have our young preachers believe? one can but wonder.

This clipping from an exchange is a plaster that seems to cover the sore fairly well: "The preacher who is so dead as to what is right, as to take advantage of social or religious contact with a pastor's people, whether he is a permanent or temporary resident of the community, as to deliberately plot in any shape or form, to oust him from the pastorate, has mistaken his calling, and is better suited for the tricky politician than for the ministry; and this is true, whether the minister does this in person, or thrusts forward some friend (?) to do the unclean work for him."

It is announced that Dr. W. T. Bolling, of the First Methodist Church of this city, who had agreed to deliver the memorial address at the Lodge of Sorrow, to be held by the Elks on December 6, will not deliver the address, as objection was raised by his Board of Stewards. We are glad for the sake of Christianity and good morals that he declines to lend his influence to further the Order of Elks. This Order, so far as we know, has never been accused of being in the business of advancing and elevating moral and social life. Indeed its fruits seem to justify the charge that the general tenor of the institution is against domestic happiness and moral and social order. It is high time that servants of the Lord were standing aloof from all social clubs. There is a better career for them.

It was a real pleasure to have brethren Harvey, of the Western Recorder, and Mitchell, of the Religious Herald, as visitors to our Convention. Both of these Brethren are genial and sweet-spirited, and they conduct the business of the papers they represent on a high plane. They offer no mean competition by cutting the prices of their papers below that which is charged the people of their own State. They do not seek to displace the paper of the State into which they come by special

offers or otherwise. We extend to them a most cordial invitation to visit us again. When it is our good fortune to visit Kentucky and Virginia, we will take great pleasure in giving them the same fair treatment which we have received at their hands. What we have said of brethren Harvey and Mitchell, will apply to editor Barnett, of the Alabama Baptist, whom we are always glad to welcome to Georgia.—Christian Index. Well said, Dr. Bell! Would that the same might be said of all other papers that aspire for more than a State circulation.

A Few Points.

It is folly for a Superintendent to sit down and expect the school to go forward; for the reason that, being at the head of the school, he sits down in the way of everybody in it; and a Sunday-school never yet went forward over the body of its Superintendent.—Push.

Trouble may prove a blessing; but worry, never. Many people think they have trouble when they have only filled their lives with worry. Trouble feeds; worry starves. Trouble builds up; worry pulls down both body and soul. Trouble comes because God allows it; worry comes in spite of him.—Push.

There are sixteen States in the Union, no one of which contains as many people as migrated to this country last year: . . . The total population of Montana, Delaware, Idaho, Wyoming and Nevada, does not equal the number of aliens who landed in the United States in the year ended June 30th.—Companion.

Lack of indignation in the presence of evil makes the one failing to manifest it an accomplice by so much in its performance.

There are good people enough in every section of this land to overthrow evil if only they would permit their indignation a permanent term of service and act accordingly.—Commonwealth.

We would not choose that any should fall into temptation, but having so fallen, and being rescued, they are usually the most helpful of all Christians. No nurse is so valuable and sympathetic in the case of deadly disease as the one who has passed through similar sickness and suffering.—Commonwealth.

The first Sabbath school in America was opened at Ephrata, Pa., in 1738, by Conrad Beissali Baptist Community. . . . This appears to be the earliest authentic date of any Sunday-school in this country or Europe. The credit belongs to the Pennsylvania Germans—sprung from the love of Bible study.—Commonwealth.

It is one thing to believe in prayer; it is another thing to believe in God who answers prayer. The man who wants us to pray for him because he thinks we can make a better prayer than he can, believes in prayer; the man who pleads with God so earnestly that he does not know whether he is making an eloquent prayer, or not, believes in God who answers prayer.—Push.

The foregoing quotations are well worthy of thoughtful perusal.

L. A. DUNCAN.

Rev. E. T. Lyon.

Bro. Lyon, the pastor at Norwood, La., will become the pastor of the Baptist Church of Natchez on January first. It has recently been my pleasure to become acquainted with Bro. Lyon and I am sure the Baptists of Mississippi will not be slow in showing him that honor with which a noble people delight to receive a man of true worth and nobility.

Bro. Lyon is a Missourian by birth. He graduated from Sedalia, Mo., spent a few years in Indianapolis, Indiana, where he graduated from the Commercial College of that city. Studied three years in the Literary and Art College of Columbus Ohio. He then went to New Orleans and taught a Preparatory school in that city for three years. He was a member of the Valance Street Baptist Church and was ordained to the ministry by that church during the pastorate of our beloved and lamented D. I. Purser.

Bro. Lyon then went to the Southern Baptist Theological Seminary where he graduated in 1899, with the degree of Th. M. His work at Norwood, and wherever else he has attempted anything, has been crowned with success by his indefatigable energy and his consecrated culture and tact.

In bringing Bro. Lyon before the people of Mississippi, I present a man, alive by the indwelling Spirit, pure by the ever-attendant Presence, with a message from our Blessed King. Let us welcome him and hear him.

ELBERT S. P'POOL, Jr.
Hermanville, Miss., Nov. 24, 1903.

Ministerial Education.

To the Baptists of Mississippi:

DEAR BROTHERS AND SISTERS:—As this cause of Ministerial Education bears heavy on my mind and heart, as when I made known to you, through THE BAPTIST last January, my idea now is we could raise a sufficient amount of money to enable every one in the State of Mississippi that feels it a duty, and that is called of God to preach His blessed word, to be educated.

I again ask that one hundred or more of the Baptists of the State give one hundred dollars each on Thanksgiving Day of each year for ten years, to be appropriated to this purpose. Now, brothers and sisters, we need and receive so many blessings, ought we for one moment hesitate? We ought to deem it a pleasure, as well as a duty, to give enough of our income to enable every one that He calls to, to preach His blessed word to be able to discharge his duty.

Brethren, what could do a man's soul more good than to help God's servants break the bread of life to dying men and women? God being my help, I intend to give one hundred dollars each Thanksgiving Day for the next ten years for Ministerial Education.

Trusting to hear from one hundred or more throughout the State of Mississippi through the Baptist, to strengthen the cause, I remain,

Your brother in Christ,

R. W. QUINN.

Hazlehurst, Miss.

A Thanksgiving Meditation.

NOV. 26TH, 1903.)

One of the things for which I am most thankful on this Thanksgiving Day, is the influence of the lives that have touched mine with a helpful and healing touch. What would my life have been; without the inspiration and strength coming from the strong and true lives around us? As I go up and down in Mississippi, and meet hundreds of people, in scores of towns and neighborhoods; and especially as I come near to heart and hand to hand with our Baptist people in the various departments of our work in Mississippi, I so often meet a man or a woman and go away to feel that I am a stronger and better man for the meeting. I recently had a special experience in that line. I spent a Sunday with the Starkville Saints. It ought to make any man better to come in touch with the Starkville pastor and people. There are few such pastors and few such churches. But the rich experience of the trip was my visit to the bedside of that splendid gentleman and ripe Christian, Rev. J. T. Freeman. In his day he was a mighty man. The older North Mississippi Baptists look back and talk of the days of Martin and Lewis Ball, A. H. Booth, M. P. Lowrey, J. T. Freeman, old Bro. Stovall and others; and some of them are slow to believe that we live in these degenerate days any such preaching as those men did. Be that as it may, they were men strong in character and mighty in the Scriptures, and God greatly blessed their work.

J. T. Freeman is the only one of the group left lingering on the stage; and it is worth a trip to Starkville to sit for a half hour by his bed and drink in the inspiration of his strong and cheerful faith, his fervent love, and his ripe Christian experience. His very presence is an inspiration. Surely in him God has fulfilled the wonderful promise: "And thou shalt be a blessing." His mind is yet clear, after two years of confinement to his room,—much of the time to his bed,—and after the awful suffering from his comparatively recent accident—the breaking of his leg at the hip joint. Though beyond eighty he is not grey and still holds that easy—and yet something of a courtly—dignity, which his old friends remember. You feel that you are in the presence of a "gentleman of the old school," a man, "yea, every inch a man," but best of all, such a ripe Christian. How he keeps his cheerfulness through all his suffering; how he rests in his faith in God; how he rejoices in that you tell him of the Lord's work. They shall still bring forth fruit in old age." I left that room feeling that I wanted to be a better and more useful man, and that Bro. Freeman had helped me to be. Thank God for the lives that touch ours to make us stronger and better.

On my way back to town I enjoyed another inspiration in a visit to the widow of the lamented Dr. Sellers,—another man whom my father taught me to consider great, and whose character made a very

strong impression on me, as I grew to know him for myself.

Then there was my visit to President Hardy of the A. & M. and to his wonderful school. Thence to Jackson to meet the State Board and the brethren who came before us to discuss their work; and to visit Bro. Bailey and THE BAPTIST; Bro. and Sister Carter and their orphans, and Mississippi College, and its consecrated faculty and earnest student body.

How could I help thinking in this line on Thanksgiving Day, and thanking the Lord for the lives that have touched mine.

B. G. LOWLEY.

Reminiscences.

NO. 3.

After a most delightful visit of several days at Crystal Springs we passed on to Hazlehurst where we were literally swept off our feet by the kindness and cordiality of friends and relatives, whom we met in constant increasing numbers, who seemed to vie with each other in showing us favors and extending us a royal welcome to their homes and unstinted hospitality. In fact Bro. Williams, the esteemed Baptist pastor, carried this spirit so far that he actually made me preach for him the day after our arrival, notwithstanding Secretary Rowe was present and no doubt would have gladly done the preaching. I may have an opportunity to even up this score with Bro. Williams some day when I am in better trim for preaching. By the way I heard Bro. Rowe very highly spoken of by many of the brethren as the very man for the place. His praise is in all the churches. Hazlehurst, like Jackson, was almost an entirely new town. The old wooden buildings of ante bellum days have been mostly burned out and new and commodious brick buildings occupy their places. Quite a number of elegant and spacious residences are to be seen in various parts of the town giving to everything an air of thrift and prosperity betokening a wide-awake progressive people. There are some spirits around Hazlehurst whose names I would gladly mention but the list would be too long and I must leave it to be supplied by their own consciousness. From Hazlehurst we made a tour through the western part of old Copiah to visit the scenes of my childhood and my school-boy days and my young manhood. This tour was a revelation to me. Change! Change! Where I thought I would be familiar with everything, would recognize everything, I knew nothing, recognized nothing! The roads, the fields, the forests, the people all so different from what I once knew it was as if I had reached—a strange land. Where I left highly cultivated fields, fine orchards and gardens now stand dense forests of pine and sweet-gum—fences all gone, houses all gone or dilapidated and fast going into decay. A new generation has come upon the stage; new fields have been opened, new houses built, a new era has dawned upon the country. The former things have passed away. I went to the spot where

the old school house was built of pine logs, split and hewed down, sixty-five years ago. A slight mound of earth just in the shape of the old house is the only testimony that there ever was such a thing there. I said to the two friends who were with me, "Well just down this hill was the old spring, we must see it." But alas there was no spring! Instead, there was a clump of small trees surrounded by vines and underbrush and a spot or marshy ground. Nearby, however, stood the same old beech tree and on its smooth bark were the initials of a number of the boys and girls as plain as could be. I easily recalled them all. I took from my pocket the little poem, I had recently clipped from a paper, anticipating this visit—"Just forty years ago Tom" and read it to my friends, substituting 'sixty' for 'forty,' as I read. Their faces were solemn. It was almost as a voice from the dead! The hands that carved those letters mouldered in the grave. We could not recall one of them living today. All gone! as we all must go. Are we ready? S. G. MULLINS.

Corsicana, Texas.

Our Sunday-school Teaching.

It seems that Bro. Boon and others think that some of the teaching is not just what it ought to be and Bro. Whitfield says that the Sunday-school employs the man they think "sound in doctrine."

The point I would like to make is that the board ought to know that he is sound, not just think so! The man whoever he may be, should be sound in the faith of the Bible, as too much depends on his not being sound in the faith of the Baptist, as they are the only ones that can defend the Bible by their practice in the ages past and for ages to come. So our young minds should have the truth as taught by all true Baptists, such as Paul and all the New Testament teachers were.

I have been requested to let some, at least, know where they could get Bro. Spilman's book on the Sunday-school Work. If they will send to THE MISSISSIPPI BAPTIST PUBLISHING CO., 304½ East Capitol St., Jackson, Miss., they can get it and other good books they may wish.

Yours in the faith,

W. C. JOHNSON.

Cleary, Miss., Nov. 16, 1903.

A Pleasant Day at Starkville.

Last Sunday, the 22, it was announced without consulting with the pastor's wife or himself that the church would take thanksgiving dinner with them. After a pause during which a smile went over the whole congregation, it was said that all were expected to bring their dinner. So this morning (Thanksgiving Morning) bright and early the members began to come in and by twelve o'clock a large per cent of them had arrived. Dinner was spread and we sat down to as fine a dinner as I ever sat down to. Everything went off as pleasantly as possible. The whole thing was ideal. I never knew any-

thing of the kind before. It was truly a happy event. Such a thing had never occurred to me before. But it was a fine thing. It brought the people together around the pastor and his home which cannot help but do good. After a pleasant day we closed in the afternoon by one of the deacons reading a passage of Scripture from the Bible and leading us in prayer.

I write this more as a suggestion to others than as a matter of news from our church. While it was a happy event, we want others to have something of the kind. Very few pastors are able to invite all their members at one time to take dinner with them. But anyone can arrange to entertain the whole membership if they will bring along a basket dinner. Then they can spend a day in a social way which will be profitable to all. Some of the men are too busy to get off from their work to spend the day but they can run in and take dinner and go back to their work. This will give busy men an opportunity to meet the pastor's family. Let others try it and see how pleasant it is.

M. K. THORNTON.

Starkville, Nov. 26.

A Statement.

While we have long since learned that a little sickness in a school generally causes largely exaggerated reports, and we have ceased to worry over them, we think it might be well for us to make a statement for the relief of some of our friends who have been disturbed by reports that a large number of our girls are down with typhoid fever and that numbers are leaving our school on account of this.

Considering our large numbers and the health conditions throughout the country this fall, we think our proportion of sickness has not been large. We have had but four serious cases of sickness, one of which was fatal. All of these developed within from one to two weeks after the arrival of the girls, and any reputable physician will agree that continued fevers are never developed by local causes in so short a time. Therefore, it is clear that the girls brought this sickness to blue Mountain with them. We have had a few cases of lighter sickness. However, during the last few weeks of the summer, three girls who were planning to come to our school at the opening died, and about a half dozen others were prevented from coming by serious sickness; hence, it is not surprising that some got sick after they came. In fact, under ordinary conditions, we could hardly hope to gather up two hundred and fifty girls from half as many localities without getting some sickness. Excepting those who were sick or had been sick, only one girl has left school on account of this sickness. All our girls are now able to be up and, while two girls are out of school today, we expect every girl to be able to be at the school room before this note is in print; and one will hardly find a body of three hundred healthier, happier or busier girls than ours.

From the opening of our session every place in our large boarding department has been either filled or held vacant temporarily at the expense of some one who was to come to it in a few days, while we have had a long list of applicants who had cash deposits with us as a guarantee that they would come promptly when a vacancy enabled us to call them. We are pleased to say that the cottage that Bro. S. L. Hearn, with his characteristic liberality and consecration, is building in memory of his noble daughter, the late Mrs. Carrie Hearn Hurt, is to be opened soon after Christmas, and we will then be able to receive twenty-four more girls. Engagements are being made for these places, and even with this new building, we expect still to be overflowing.

LOWREY & BERRY.

Blue Mountain, Miss., Nov. 27, 1903.

Columbus Notes.

Our delegates have returned from the B. Y. P. U. Convention at Meridian. They were delighted with the charming reception given by Dr. Venable and his First Church people. They speak in terms highly enthusiastic of the many addresses delivered and of the stirring music of the occasion. The Convention has already borne fruit with us in the organization yesterday afternoon of a clan of twenty for the sacred literature course. Miss Mayo is leader and this means efficient leadership. We are much pleased over the selection of Columbus as the place of the next meeting.

BOX PACKING.

On Wednesday, Nov. 18th, the ladies of the Armstrong Society met at the church in regular session and in connection with the usual duties they were to receive contributions and pack a box for a frontier missionary and his family. Clothing suitable for father, mother, son and daughter, came in rapidly and with much good cheer the packing began. When it was well filled and ready for the nailing the pastor read a selection from the Scriptures and asked a blessing upon the gift and the givers, also upon the far away family that they might be encouraged by the reception of the gift. The box was valued at near \$60.00—a very low estimate.

THE FIFTH SUNDAY MEETING.

Bro. W. C. Grace and his committee have prepared and sent out a most excellent program for the 5th Sunday meeting to be held with the Southeast Church of our city. We are looking forward with much pleasure to the coming of our brethren and trust we shall have a highly profitable occasion. The members of our sister church are very busy this week making the necessary preparations for this gathering of these servants of the Lord.

THE L. L. AND C.

This great educational plant of the State is prospering as never before. Over 700 are now in attendance. President Kincaid and his able faculty have the college well organized and all departments are moving grandly. About 150 of these girls in blue attend services at the First Baptist Church every Sunday morning at

11 o'clock. If parents will send me the names of those who attend our church, I shall take great pleasure in meeting them. Bro. Duncan of Meridian, sent me quite a list of names. Thank you, brother. They have all been seen.

NEW WINDOWS.

Our church not long since in regular conference decided to make some improvements on their house of worship. Accordingly an order was placed with the Jacoby Art Glass Co., of St. Louis Mo., for 18 windows—10 are large and 8 are small. Seven of them will be memorial windows. The cost will be near \$700. The building is old but one of the finest specimens of the Colonial Church architecture anywhere in this State. It is old, but massive and strong. Many are the hallowed associations that cluster about it, and numerous are the tender memories that cling to it. Are you surprised that the generation now passing away should love the old temple so fondly?

Bro. A. T. Camp of Cedar Bluff has been called to the pastorate of the Southeast Church, and the membership are encouraged to believe that he will accept their unanimous call. Bro. C. will hardly be able to begin work on his new field before the first of January, 1904.

A. J. M.

Nov. 23, 1903.

District Meeting.

The Palestine Church entertained the Southern district meeting of the Central Association. Saturday and Sabbath were devoted to the discussion of an entertaining programme. The Commission was discussed during the entire two days. Brethren Cohron, Lipsey, Lewis, of Raymond, and Lewis, of Midway, Pettigrew, and Lucas, of the preaching fraternity, and Capt. Ratliff and Bros. Puryear and Riser, among the lay brethren, were present and participated. The discussions were both pleasant and profitable. Bro. Cohron led off on the "Go ye" division of the subject. Then came Bro. Pettigrew, with the subject, "all the world." These brethren were followed by other brethren. "Go ye into all the world" was thus laid with special emphasis upon the hearts of all the hearers present. Sabbath morning, the first item in the work, "Make Disciples," was presented by Bro. Riser.

The second, "baptise," was presented by Capt. Ratliff, and the third, "Teach," was discussed by the writer. The "Guarantee of Success" was presented by Bro. Lipsey, in an earnest and practical address.

A paper was read on "How to Make a Success of the Sunday School," prepared by Bro. Batigheimer, which was instructive. The Palestine folks entertained handsomely, and upon the whole, the meeting was most profitable.

A collection for missions was taken on Sabbath, amounting to \$55.00.

In fellowship and peace, the body adjourned, to meet again on the next 5th Sunday.

O. M. LUCAS.

Divorce and Remarriage.

W. J. W. LIPSEY.

I have just read in THE BAPTIST of November 5th an article by "H. F. S." on the subject "Should Preachers Officiate in the Remarriage of Divorced Persons?" The article says: "The authority of Jesus Christ is supreme and final" (to which I say amen). But interpretations are not. He continues: "He says in Matthew 19:9 'Whosoever shall put away his wife, except it be for fornication, and marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.' Then says the brother, (1) 'This clearly implies that the companion who puts away the other for adultery and marries another even while the divorced one is living is not guilty of that sin.' This sentence is a surprise to me. I would not be hyper-critical. But pray, of what sin? The answer must be, the sin of adultery. Who said he is not guilty of the sin of adultery?" Jesus Christ says, "He committeth adultery," but Bro. "H. F. S." says, "He is not guilty of that sin." There is a mistake somewhere. But says Bro. "H. F. S.," "The authority of Jesus Christ is supreme and final." But here it seems to me that there is a collision.

Says Bro. "H. F. S.," (2) "Infidelity to the marriage relation severs the matrimonial bond." Jesus says, "If he marry another, he committeth adultery." If "infidelity to the marriage relation severs the matrimonial bond," then, perhaps, from twenty-five to fifty per cent. of the married people in some of our large cities are living in adultery. If this infidelity to the matrimonial bond severs, then the ex-husband and the ex-wife are living in adultery, while they live together, and the innocent parties must be excluded from the church, though one or the other should be willing to forgive the penitent, and remain in wedlock. Here is an unfaithful husband, if this unfaithfulness severs the bond, the parties dare not live together one day unless they remarry. Fornication does not sever the bond of matrimony, but is a plea for separation. A man may send his wife away, or drive her off, but this act does not divorce her by the civil law, nor sever the bond in the sight of God. If he sends her off and marries another, he is subject to prosecution by the civil law, and is living in adultery in the sight of God. For one cause, a man may put away (quit) his wife, but there is no authority for him, or any other set of men on earth to "sever what God has joined together." Divorce is in the hands of the powers that unite. A civil divorce is not in the hands of either man or woman. It is in the civil hands of the State which authorized it. The moral marriage is in the hands of God who authorized it. He (God) never undoes His work. God has positively forbidden man to put asunder what He has joined.

Says H. F. S., "The innocent companion is free to marry again as if the guilty one was dead." But Paul says, "The woman is bound to her husband as long as he liveth." And what is true of the wo-

man is true of the man." Christ says, "and marrieth another he committeth adultery," although he has put her away. "He that marrieth her that is put away committeth adultery," said our Lord. If this crime breaks the marriage bond, why is it that if either the innocent or the guilty marry, the party that does so is living in adultery? (Matthew 19:9.) And so is the one who marries the one put away.

EXEGESIS OF THE TEXT.—Matt. 19:9.

(1) The question of divorce was here introduced by the Pharisees who came for the purpose of tempting Jesus. It is probable that their object was to entangle Christ with Herod, as John the Baptist was, and procure a like fate. This was the most probable question to arouse prejudice against Jesus of all others. The Tetrarch was an adulterer and his subjects were much inclined that way. (2) They asked, "Is it lawful for a man to put away his wife for every cause?" This question opens the way for Jesus' answer. (3) Jesus at once takes them to the Word of God. "Have ye not read, that He who made them at the beginning made them male and female . . . and they twain shall be one flesh?" (3) The Master re-asserts the unity of husband and wife. In Genesis (5:2), "He created male and female, and called their name Adam, in the day when they were created." Here are two parts of unity, viz: (a) In name, "Adam." (b) In creation on the same day, or at the same time. "The beasts of the field, male and female, were made out of the dust of the earth, separately. Not so with man or woman. They were made in unity. As the beasts were made separately they have no matrimonial bonds. But when the first man was formed out of the dust of the earth woman was formed in embryo in his side. When the time had come, God took that rib from Adam's side and built up woman. Then Adam was not a perfect man, but was liking a rib. Eve restored to Adam makes him a perfect man. By inspiration Adam exclaims "bone of my bone and flesh of my flesh." In Hebrew she was called Isha (woman) because she was taken from Ish (man). She is the essence of man by creation. "The husband is the head of the wife." When the head can be divorced from the body, then can husband and wife be divorced. And when husband and wife can be divorced, then can Christ and the church be divorced. Baptists are the last people on earth to believe this. In the beginning God shaped matrimony as a symbol of Christ and His church. (Eph. 5:1) "They shall be one flesh." Where is there any place to partition husband and wife? "What God has joined together let no man put asunder." Separation is one thing and divorce is another. In the one, the bond is weakened, and in the other, it is broken. In separation the parties may reconsider and make up, but in the other, that bond cannot be reinstated. A new one would have to be made. Civil governments may make and undo, but we have no example that God does.

(4.) The qualifying clause, viz: "Ex-

cept for fornication." What does this clause signify? It either limits "putting away his wife," or it limits "marrying another." Grammatically, it can limit "putting away the wife," but it cannot limit "marry another," by any known law. The conjunction "and" does not connect "Except it be for fornication," and "Shall marry another." But it connects "put away his wife," and "marry another." It would be absurd to make the exception qualify "marry another." Then it would read, "Marry another, except for fornication." If Christ had intended for fornication to break the marriage bond doubtless He would have put the limiting clause after "put asunder" in the sixth verse. Then it would read, "What God has joined together let no man put asunder, except for fornication." Then it would be fully understood that Jesus favored divorce absolute, and authorized remarriage while the divorced parties are both living. But to the contrary, He condemned the remarriage in the strongest terms, and authorized a separation for the cause of fornication. He did not command the separation, but He suffers it. The question was asked Him, "Is it lawful for a man to put away his wife for every cause?" The answer is either yes, or no, or with an exception. So He answers on the grounds of the question of putting her away, and not of remarriage. In Luke 16:18, the Master gave no uncertain sound on this subject. "Every one who puts away his wife and marries another commits adultery, and he who marries one put away from a husband commits adultery." If "except for fornication," qualifies remarriage, here would have been the place to have inserted it. The qualifying expression in Matthew 19:9 limits "putting away the wife." There is no exception as to remarriage, but it is absolutely forbidden to divorce and remarry under any circumstance.

Importance of a Baptist College in Mexico.

BY J. G. CHASTAIN.

The one need of all nations is enlightenment, intellectual and spiritual. Christ was the world's greatest teacher: "he went about all Galilee teaching in their synagogues." To carry forward the great work which he had begun, he commissioned the twelve Apostles to go and teach all nations, but this was after he had subjected them to a "three-years' course of training."

Education and evangelism, in the broadest sense of the word, are naturally dependent. The world's greatest evangelists and missionaries have been the strongest advocates of schools as a necessary means of spreading the Gospel. Even in the home land, Messrs. Moody, and Spurgeon, the two most famous preachers of the nineteenth century, found it necessary to their greatest success to establish each his college for the more thorough training of preachers, teachers and other Christian workers. The marvelous growth of the Baptist denomination in the world has been due, in the first place, to their

missionary zeal and activity, and, coupled with these, their work for the education of the young. Vassar, the first female college of high grade established and liberally endowed by any denomination in the United States, and perhaps in the entire western hemisphere, was founded by the Baptists. History will show that the Baptists have always been the advocates of, and leaders in, Christian education. In the United States they have \$50,000,000 invested in school property, equipments and endowment, which is more than that employed for the same purpose by any other denomination. In the United States there are 576 colleges and universities, 374 being denominational; of this number 100 are Baptist. This does not include our nine Theological Seminaries and 105 Academies and institutes. We have one, two or three good Baptist colleges in every State in the Union, yet all the Baptists in the United States have not one college in the 27 States and three territories of Mexico.

Thus far our missionaries have laid most stress on preaching and organizing churches, yet it never has been a part of our plan to evangelize Mexico solely by the preaching of foreign missionaries. This work must be done mainly by native preachers, teachers and colporteurs. As these are the men on whom, in the providence of God, it devolves to establish Christianity in Mexico, it would be impossible to exaggerate the importance of their spiritual and intellectual equipment. For generations to come the standard of Christianity in Mexico will be, for the most part, what our native preachers and teachers make it. A stream cannot rise higher than its source.

In the limited scope of this paper I can do little more than point out some of the main reasons why Baptists should establish in Mexico a college of high grade.

1. Because of the Government schools. At the close of Mexico's long wars a quarter of a century ago, this nation was in a deplorable condition in many senses. Ninety per cent of her people could neither read nor write: the treasures, State and National, were empty. There were neither competent teachers, text-books, money nor appliances available for organizing and maintaining schools. Beginning with nothing, this government has today 13,500 public schools and colleges, with 4,290,178 students, 92,000 professors, teachers and other employees connected with the Department of Education. A full set of text-books have been written in Spanish, modern school buildings erected and equipped with up-to-date appliances and apparatus; the latest and most improved system of instruction has been adopted, as may be seen in the Normal, Agricultural and Mechanical, Art and other public schools in our leading societies. The law forbids the teaching of religion in these schools. Now literary training without spiritual may prove a curse rather than a blessing. Besides, in these public schools, nearly all the teachers are Catholic and therefore avowed enemies to

the gospel.

2. Existence of Catholic schools. Education is no part of Catholicism, as may be seen by the appalling illiteracy of the people in all countries ruled by the Catholic church. After Mexico had been dominated by Catholicism for 300 years, only seven per cent of her people could read and write. But here, as in the United States, the presence of government schools and those of evangelicals has drawn Catholics into the field in self-defense, and today they are spending in Mexico millions of dollars on their schools, training a great army of young people to oppose, not only the gospel, but also the Civil Government by whose permission they are allowed to exist. Christian education strives to quicken conscience, develop individuality and encourages original research. Catholicism, on the other hand, stifles conscience, suppresses individuality and forbids research. It says that the people have no right to investigate and think for themselves, but if they wish to know anything, let them ask the priests.

3. Pedo-Baptist schools. Congregationalists, Presbyterians and Methodists, North and South, awake to the importance of the hour, have all established colleges, male and female, and each denomination has its Theological Seminary for training its young preachers.

Northern Baptists began work 33 years ago and Southern Baptists 23. The missionaries and native preachers under both Boards have given themselves mainly to direct evangelizing, paying little attention to college work and the training of new workers. Northern Baptists have a day school in this city with 160 students and a similar one in Monterey with 246. Southern Baptists have two primary schools for young preachers, with 30 students, and a girls' school with 64 students. But Baptists have in Mexico no first class training school, male or female. Because of this fact, many of the brightest boys and girls of our Baptist churches are today attending colleges of other denominations or government schools. If it is a matter of avoiding the expense of establishing and running our own college, this may be done; other denominations will gladly educate our young preachers for us, giving them free tuition. But such a course would be suicidal to us. The future pastors of our churches should be sound Baptists, well grounded in Baptist doctrine. This makes it imperative that they be educated in a Baptist college, under Baptist teachers. Hence the importance of our establishing our own college.

By the blessing of God, our evangelical work has been so prospered and extended that our present ministerial force is entirely inadequate. Far from being able to push out into new and inviting fields, we cannot properly cultivate the territory already opened. There is a crying demand all over Mexico for educated, efficient native preachers. I would not raise a note of melancholy despondency and despair, no, our work was never more prosperous or better organized, and perfect harmony

prevails among the missionaries, but we have reached a crisis in our history. The Baptist cause in Mexico is in danger. Much valuable time has been lost, but it is not too late to retrieve the situation, if we will go vigorously to work. We are making history, others will come on after us and write it up.

But why have not our Boards established the college we so much need? It may be because we missionaries thus far have not presented the matter to them in its true light. Now that the spirit of education in the United States is at flood-tide, there never was a more favorable time to appeal to our Boards, and through them to the American Education Society, to Mr. Rockefeller and others, competent and willing to assist in establishing, in Mexico, a Training School of high grade for the education of our native preachers, teachers and other workers.

I may be pardoned for adding, in conclusion, a few suggestions relative to the location and appointments of the school:

1. That it be located in a village reached by a street-car line from one of our large cities.

2. That grounds be purchased to furnish ample room for all needed buildings,—for dormitories, chapel, lecture-rooms and professors' residences.

3. That the college be sufficiently endowed as not to depend on the Boards for the annual salaries of professors and current expenses.

4. That the school be for both sexes.

5. That young missionaries be sent out whose special business it shall be to take charge of and conduct the school.

6. That the two Baptist Boards, the Northern and Southern, share equally the expense and responsibility of establishing, sustaining and conducting the school.

(The above is the translation of a paper presented before the National Baptist Convention held in Mexico City, September 13 to 17, 1903.)

There are many things an active church will find to do during the present month, in order to properly round out the old year's work and to be in position to begin the new year's work right. Among all these duties there is possibly none more important than the payment in full of pastor's salary. The church that does this will have more self-respect and will be in decidedly better trim for successful work. And the pastor to whom this thing is done will very sensibly feel the effect. This month will present a fine opportunity for the deacon to "use the office of a deacon," in a blameless way. It is worth the deacons' while to be faithful in their work, for it is said in the Book that "they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." In this month the deacon's work is doubled. He must square the finances of the old year, and also arrange them for the new. Let every member assist these servants of the churches.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

I Kings 3:4-15—Dec. 6.

Solomon's Wise Choice.

Golden Text.—*The fear of the Lord is the beginning of wisdom.* Prov. 9:10. To start right in life is of supreme importance, and to have supreme reverence for God is the only wise course to pursue.

4. *And the king went to Gibeon to sacrifice there.* An eminence some six miles north of Jerusalem. For that was a great high place. We do not know just how or when this place became one for general worship, but at this date it was. A thousand burnt offerings did Solomon offer up on that altar. We are not to suppose that he personally offered them but it was done at his expense and by his authority. This displayed his greatness, power, and regard for God.

5. *In Gibeon the Lord appeared to Solomon in a dream by night.* The Lord frequently revealed himself in this manner in golden times. And God said ask what I shall give thee. Solomon was king by God's appointment and began his career by knowing God. In return God thus honors him. Jehovah never allows honors bestowed upon him to be unrequited.

6. *And Solomon said, Thou hast shown unto thy servant, David, my father, great mercy.* God's mercy and grace are poured upon us in streams all the time, as was with David. According as he walked before thee in truth, and in righteousness, and in uprightness of heart. God has promised to bless all who do so, and he is faithful to always do it. And thou hast kept for him this great kingdom. Solomon here recognizes God as Israel's ruler and preserver. That thou hast given him a sign to sit on his throne. This was denied to Saul, but God chose Solomon to succeed David.

And now, O Lord, my God, thou hast made thy servant king instead of David, my father. We should always be ready to acknowledge God's benefits unto us. And I am but a little child. We have no means of knowing his exact age, but he was young, and very likely those words indicate his humility. I know not how to go out or to come in. He was inexperienced as a ruler.

And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Israel was great in numbers now and possibly Solomon had in mind God's promise to Abraham.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this, thy so great a people? The king was supreme judge, but in all history no judge has proven himself Solomon's superior.

And the speech pleased the Lord, for the Solomon had asked this thing. It was an utterly unselfish request and God never fails to honor such.

15. *And God said unto him, Because*

thou hast asked this thing, and hast not asked for thyself long life, a thing very much desired by the Israelites. Neither hast asked for riches for thyself, which were regarded as a special mark of favor. Nor hast asked the life of thine enemies, a customary request. But asked for thyself understanding to discern judgment.

12. *Behold, I have done according to thy words; for I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.* God made him truly a very unique character.

13. *And I have also given thee that which thou hast not asked, both riches and honor.* He sought first the kingdom of God and His righteousness and these things were added. So that there shall not be any among the kings like unto thee all thy days. His fame spread far and near, both for his riches and wisdom.

14. *And if thou wilt walk in my ways, to keep my statutes and commandments, as thy father David did walk, then I will lengthen thy days.* All God's promises to specially bless are conditioned upon obedience on man's part, hence it behooves us to know and to obey his commandments.

15. *And Solomon awoke; and, behold, it was a dream.* But nevertheless, it was God's message. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants. Again acknowledging God, but what a pity that he ever changed his course.

Field Notes.

THE BAPTIST tramp has visited the following points quite recently: Brandon, Pelahatchie, Morton, Newton, Meridian, Enterprise, Ellisville, Estabuchie and Hattiesburg.

THE BAPTIST has numerous friends at all these places, and at most points visited new friends were found. The tramp found the inns open to him in all these thriving towns.

Thus he was more highly favored than was his Master. There was no room in the inn for him. But nowadays the only requisite is the cash in hand wherewith to secure clearance papers.

A night was spent with that old veteran of the cross, Rev. N. L. Clark, of Newton. Though in his 93rd year he still delights in telling the old, old story. He is pastor at Newton, his home church, and another, some distance away, whither he goes monthly to fill his appointment. A visit to the office of the Mississippi Baptist was enjoyed. Bro. Sponsing is giving the people of the general association a neat and helpful paper. He speaks encouragingly of the outlook in this part of the moral vineyard.

Meridian—4 days were spent here. The Sabbath intervening, the writer visited several of the churches—41st Avenue, 15th Avenue, and Immanuel. It was his pleasure to preach at the latter place. These saints have just completed a beautiful brick structure, into which they expect to

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

move in a short while, and it is paid for. The tramp will have reason to remember his visit here for some time to come.

By direction of the pastor, he called at the shoe store of Quarles & Elliott, and by direction of Bro. Elliott he plucked off his shoes, and the young man proceeded to place on his feet a brand new pair, with the compliments of the house. Of course, the tramp made his profoundest bow, and went on his way rejoicing.

The Ellisville bishop was absent, but the editor of the town paper took the writer in hand and kindly entertained him for the night. Editor Parker is a kindly, genial brother. Thanksgiving was spent in Hattiesburg. The turkey at Bro. J. D. Bowen's was enjoyed hugely. But my paper is out, so adieu.

O. M. LUCAS.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

The woman who makes a baby out of a dog and carries it around with her is a hopeless case. The gospel to her is but a sounding brass and a tinkling cymbal. She had better adopt some motherless baby and care for it.—Frank M. Wells

A Western paper has a cartoon of Carrie Nation fighting Dowie with her hatchet, with a motto: "Let this war go on, and the fewer the survivors, the better the public will be pleased."

Rev. R. C. Blalock is now pastor at Gunnison and Rosedale, where he feels happy in the service of the Lord.

A POOR FARMER BOY

Goes From the Plow Handles to the

Presidency of a Leading BUSINESS COLLEGE.

From the Jackson (Miss.) Evening News:

A SPLENDID INSTITUTION.
HARRIS' BUSINESS COLLEGE

Doing a Good Work for the State in Every Department.

This is an age of opportunity. Men born in obscurity and in moderate circumstances have risen to places of prominence in the world, and this process is going on every day. Among the men who have helped to make the later day Jackson what it is, is Prof. N. J. Harris, the president of Harris' Business College, which is today recognized as one of the leading business colleges in the South. Prof. Harris reached this place of eminent usefulness in the city and the State by years of hard toil and diligent application. He was born and reared on a farm, and owing to the death of his father, was compelled at an early and tender age to go to work to help support his widowed mother, brothers and sisters. He started in life at twenty-one with no money and no education, but with that ambition which is all conquering. He recognized in his early career that education was the essential thing, and he bent all of his energies to getting a good practical education. It was an uphill work, but pluck and perseverance won out. Today Prof. Harris combines that book learning, which is so essential for a successful teacher, and that practical experience gained in the stern school of necessity. What he knows he can impart to others. The graduates of his institution have been wonderfully successful, and many of them are now drawing salaries of from seventy-five to one hundred and twenty-five dollars per month. He has taken young men from the fields and factories of the State, instilled into them ambition and taught them how to win for themselves a higher place in the world. So well known has he become to the business world through his excellent institution that it is impossible for him to supply the demand for office help. The demand for bookkeepers and stenographers is one which has steadily increased and bids fair to increase to even a greater extent. These positions pay from forty to one hundred and twenty-five dollars per month and are very desirable. Prof. Harris has more calls for people of this character than he can fill.

The time was when the young men of the State were compelled to leave the borders to get a business education, but this is no longer necessary, as Harris' Business College is one of the best equipped in the South for training young men and women. Skilled and practical professors are employed in all of the departments. Prof. Harris has had a very extensive experience as an accountant and this branch of the school is in his charge. For six years he held one of the most responsible positions with one of the largest institutions in the State. Prof. Harris and his excellent college are worthy of the large patronage that they receive from all parts of Mississippi, and both are doing a great work in dispelling the demon of ignorance. It gives the News pleasure to testify to the good work that this excellent school has done.

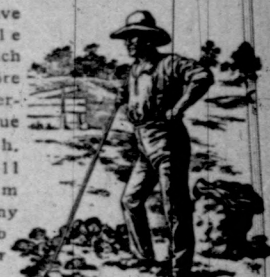
Small Potatoes

result from a lack of

Potash

in the soil. Potash produces size and quality.

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Write for new booklet, Special Offer this month. Our new Quaker Patent Vapor Bath Cabinet, Steam Bath, Turkish Bath, etc., etc. Everybody delighted. Enjoy at home for the same price as the most luxurious hotel. Contains complete directions. Write for it. It's free. Quaker Patent Vapor Bath Cabinet, Steam Bath, Turkish Bath, etc., etc. Everybody delighted. Enjoy at home for the same price as the most luxurious hotel. Contains complete directions. Write for it. It's free. Quaker Patent Vapor Bath Cabinet, Steam Bath, Turkish Bath, etc., etc. Everybody delighted. Enjoy at home for the same price as the most luxurious hotel. Contains complete directions. Write for it. It's free.

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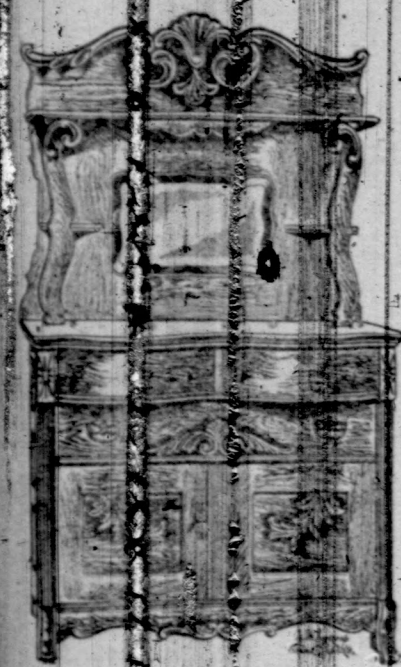
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This Handsome SIDE-BOARD ONLY \$14.50.

It will add a great deal to your Dining Room in an artistic way as well as being very useful.

The base is 48 inches long, the two top drawers are well, has one long drawer and two doors which are nicely ornamented.

Has nice top, with French bevel mirror 14x24 inches. You will never regret buying it and the price is lower than the lowest. Delivered to your depot freight paid on receipt of price.

If you want a better one or anything in the FURNITURE line write us for cuts. We carry a complete stock of Window Shades, Lace Curtains, Rugs, Carpets, Matings, etc. Trunks, Suit Cases, etc.

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Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in the locality and having practiced in the most sickly places, his professional standing is to all eyes new comers, so well known that it would seem unnecessary to state to him some misconceptions as noticed by letters received, etc., justify the following statement:

His practice includes all ALLMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The per centum of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He not only has a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him good to all. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer, but insists that his prescriptions must be followed to insure success. 7th. Graduating the idea that their money has anything to do with the curing, he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you yourself understand Jones burn all bridges behind you. With him your money does not take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of dealing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence in the part of the patient such as the following may be expected: On path he has in advance took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions paid aside—one even forgotten, a large dose of calomel of his own prescription a great deal worse, is too sore and aches too much to be disturbed, goes to mineral springs to build up.

Treatment requires but a few minutes, are the most powerful means known to build one up, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The art in the above instance was not before the horse. Mistakes are not always irremediable, and if the mineral waters and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above, there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untroubled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones. But it is not a case for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and families are most trusting.

Dr. Jones plays each year and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to be cured or prevented or destroyed this confidence his absence is worth

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Cars...
ALL TRAINS
LA MEALS
LA CARTE
LA THE WAY
LA THE TIME

more than Dr. Jones than his presence and money. He prays that the Lord will cause him to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice) he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1859.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and a continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

1903.

THE BAPTIST.

11

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MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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Biblical Studies, for older scholars, 7 cents each per quarter! 25 cents each per year!		Picture Lessons	
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Senior	4 cents	per set! per quarter! 75 cents	
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Our Story Quarterly (new)	15 "	per copy! per quarter! 4 cents	
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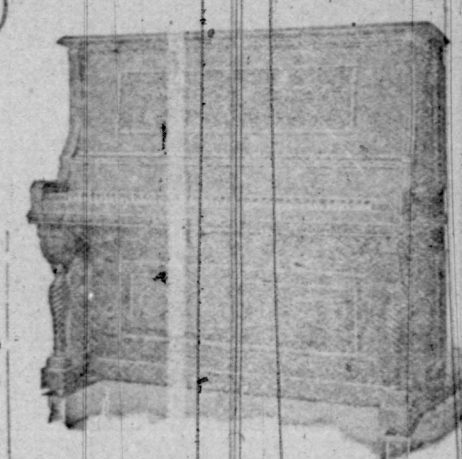
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ought to receive them as Christmas gifts. Send 50 cents for the book or drop us a postal for a circular and be convinced. MISSISSIPPI BAPTIST PUB. CO., JACKSON, MISS.

In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. When we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

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In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

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is the number of students wanted next session.

This is the old reliable, founded in 1826.

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Best for Health, Vigor and Egg Production as well as to the Standard. An extra good set of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. I SATISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.

WOMAN'S WORK.

MISS LILLIAN T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:

Mrs. P. G. Hackert, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program:

December 1903.

- Subject—China.
- "The Lord's God's greatest answer to man's need at need."
1. The Lord's Scripture: Paul's Song of triumph, 2 Tim. 4:7, 8.
 2. House Service singing well known hymns.
 3. Hymn: "The Harvest Prayer-meeting."
 4. With Thinking: "What are churches for but to make missionaries? What is education for but to train men? What is money for but to send men? What is life itself for but the enlightenment of Jesus Christ in the hearts of men?"
 5. Missionary Campaign, the following reports to be furnished by different members: How Missions Should we give? Missions? What do we most need, Time, Money or Consistency? What have we for which we should praise God?
 6. Chain of Prayer: Confessing need of higher ideal of service, for revival of the missionary spirit.
 7. Sent: "China, our work has made marked progress during the year. While there have been rumors of unrest in certain sections, our missionaries have pressed on with faith and energy. Baptisms 33."
 8. Roll on Names of Missionaries in Southern, Central and North China. See cover of Foreign Mission Journal.
 9. Business. Roll call.
 10. Appoint Special Committee to take charge of the Christmas Offering for China, to obtain and distribute envelopes and seek to interest others besides members. Plan for Observance of Week of Prayer.

There's Health IN Lemon Juice.

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MEZLEY'S LEMON ELIXIR is a laxative, made from the juice of pure lemons, and has no equal for cleansing the system of impurities. It acts promptly on the bowels, liver and kidneys and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mezley's Lemon Elixir.

Made of Lemons.

Asthma

"My daughter had a terrible case of asthma. We tried almost everything, without relief. We then tried Ayer's Cherry Pectoral, and three bottles cured her."—Emma Jane Entsminger, Langsville, O.

Ayer's Cherry Pectoral certainly cures many cases of asthma. And it cures bronchitis, hoarseness, weak lungs, whooping-cough, croup, winter coughs, night coughs, hard colds. 25c, 50c, \$1.00. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

Daily movements of the bowels are necessary to health. Ayer's Pills are gently laxative, purely vegetable. J. C. AYER CO., Lowell, Mass.

11. Appoint Committee to supplement the January program, making the first regular meeting of the new year a specially good one.

12. Close with the Lord's Prayer.

Lebanon Associational Box Packing at Hattiesburg.

To those who are interested in this work our annual Box packing is one of the happiest, most helpful services of our church. Visitors from other churches are with us, a helpful programme enjoyed, conducted by our pastor. We rejoice specially in the box work because it is something for the women and children to do in the Master's vineyard.

In the November Foreign Mission Journal, Miss Armstrong makes this encouraging statement: "Baptists are in the lead in Oklahoma and Indian Territory. These two Territories have been saved to the Baptists by means of the boxes"—sent them by the women. If the individual churches are able to send boxes, we do not approve of Associational boxes. But our territory is young—many of our little churches not yet able to stand alone, still they each must do something be it ever so small, for this home mission work. As vice-president, I wish to state, we feel very thankful and grateful for the women of Lebanon Association. They are faithful and true and each in her way is doing her best.

The societies are increasing in number and strength and we work together most harmoniously. Bro. Tuell of Stilwell, Indian Territory, received a beautiful Box sent by the following churches: Purvis \$10.00, McHenry \$12.00, Estabatchie

Do You Know What It Means To Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops ease ceases, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for asking. Vernal Remedy Co., 90 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

\$20,000, Lumberton \$50.00, Hattiesburg \$120.00. Total \$287.00.

(Mrs.) BESSIE STAPLETON, Vice-Pres. W. W. Lebanon Ass'n Hattiesburg, Miss., Nov. 10th.

The Woman's Missionary Union of Central Association held their meeting in the M. E. Church at Utica, Friday afternoon, Oct. 9. The vice president being absent, Mrs. Fulgham of Jackson, presided.

Reports from several societies, and a most excellent paper by Mrs. Yarborough were read. A number of other good papers reached us too late to be read in the meeting. Business not being finished they adjourned to meet Saturday afternoon when they expected to have the long talked of "Frontier Box Packing."

The report on Woman's Work was assigned for two o'clock and the association thought it proper that the ladies be present. As a matter of course we gave way and by the time the report was read and discussed it was too late to have a meeting, or box packing, much to the disappointment of many, especially the children that had so bountifully contributed to this cause. The following Saturday, however, these good women of Utica, led by their efficient president, met with a host of little Sunbeams at the church to carry out the packing of the boxes. After devotional exercises the packing began in earnest. There were two boxes, one to be sent to Abeline, Texas, and the other to Lemon City, Florida. The churches, Canton, Flora, Learned, Jackson, Utica, Utica Sunbeam Band, Raymond, Palestine, An-

tioc, Salem, Oakley, Bethesda and Chapel Hill, did all that could have been asked. There was everything that a family with children could need from quilts and blankets down to dolls and other toys.

A quilt made by a sister 80 years of age, who is now blind, and who said "I want this to go to a frontier missionary" was sent. Another, a most noble woman, who has given a life of service to the Master, sends a shawl and hand bag, made while on the bed of affliction. Such offerings of love as these must meet with favor from our Heavenly Father, and surely the work will prosper.

It was beautiful to see those dear little Sunbeams of Utica so eager to help; so interested in the cause. If all the children were trained to give, and taught the missionary spirit, our future collections would be assured.

After all had been packed and the different contributions summed up it was found that the two boxes were valued at \$226.10. Last year there were only two boxes sent from Central Association. This year we sent four.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

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Catalogue and information on application. State your power needs.

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TEMPERANCE.

BY W. H. PATTON.

United States Mail.

The government prohibits the use of the mail for lotteries and other kinds of fraud but allows the Liquor dealers to flood the mails with their literature, and it is as grand a fraud as the lottery or anything else. A house in New Orleans sends his literature to every name he can procure. He says, we have over one hundred thousand well satisfied customers. Send us your next order and you will be our regular customer forever." If he tells the truth it is a fearful thing if they have one hundred thousand men and women patronizing them and satisfied with their poison liquids, and an order makes them a customer for life, the appetite is a fearful thing but they must have something in their whisky like the cigarette men put in the cigarettes to create an appetite for it. I want to join Bro. Lowrey in his appeal to those claiming they are the children of God to not order a Christmas jug for Christmas and then you should criticize them for getting under the influence of liquor.

Young man, think what you are doing when you drink. A young man came into my store last Saturday under the influence of liquor, with a simple look out of his eyes and the expression of his countenance looking like he was a fit subject for the lunatic asylum. I asked him if any one in Shubuta was selling liquor, and he said not that he knew of. I told him that he was full, and he had got hold of it some way. His father was standing on the sidewalk in front of the store. I said to him, Is not that your boy? And he said, Yes. I told him, he was

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.
REV. R. C. WHITNELL.

A TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. B. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Positions \$5,000 BANK DEPOSIT

Guaranteed by A. B. By, the eminent specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary. Having successfully treated as many as four or more members of one family suffering from the disease. The doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. BYE, Kansas City, Mo.

drunk. And he told me that was the second time he had been here and went home drunk. He says, Some one here gives it to him. His father is a Baptist, and does not order a jug and his heartached to see his boy destroying his character as well as his body. Destroys his chances for employment, will cause other parents to stop their boys from associating with him. Drink opens the door wide to the downward path of sensuality. Dr. Hurlbut notes ten stings in the wine cup: (1) sting of woe, (2) of remorse, (3) of passion, or anger, (4) of babbling, (5) of wounds, (6) of disease, (blurred eyes indicating a diseased condition of the body), (7) of sensuality, (8) of crime (the heart shall utter perverse things), (9) of giddiness, (10) of appetite. ("I will speak it yet again"). Over against this picture of the drunkard, place the picture of a manly man. A man is not taken by the heels by the demon and thrust into the drunkard's ditch. He that is a drunkard at the end was a mother's blue-eyed babe at the beginning. "At the first it is the grateful slumbers of the hour; at the last it is the worm that never dies, and the fire that shall never be quenched."

The saloons and the devil will have a great time during Christmas holidays. The people send men to the Legislature and they license the liquor traffic, men set up the saloons, bait them with free lunch, make drunkards out of our boys, some are corrupt enough to even send off for the jug with a scab on it to help the saloon man out in his hellish work.

Better Never Begin.

Do you ever get weary of so many lessons about temperance? Possibly you do sometimes, but then you get weary of many other good things. Yet have you ever fairly realized that all about you men are still being made drunkards, and young men are following in the footsteps of their elders along the way to ruin. You may get tired of temperance lessons, but you are in danger from temperance unless constantly warned against it. Possibly your dan-

Is Cancer Hereditary?

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ger may be indirect, but it is just as real a danger.

Sometimes we are apt to make light of the danger from strong drink. A few days ago the newspapers of a certain Southern city told of the suspension of a preacher who for many years had labored in that city, useful and beloved by all. He was then well along in years, being possibly nearly sixty. What was the cause? He had been drinking so as to become intoxicated! How did it come about; was he born with an appetite to drink? No, not at all, but his physician ordered him to use spirituous liquors for his health in order to ward off a certain disease. The rest is soon told. He formed the habit, liked it, and imagined he needed it, and then went too far. The result was public disgrace and probable ruin.

Do you imagine that you are stronger and more secure than was this man, with his years of sober living, his high calling, and every interest of his life on the side of temperance? Not at all. We take risks when at any age, young or old, we begin the use of intoxicating liquors. The strongest are likely to fall and the weak have no hope. The only sure way is to never begin. A firm resolve never to take the first drink is the only sure protection.

Especially do we need to be careful how we use such liquors for medicine. Ninety-nine times out of a hundred some other remedy will do just as well, and we ought to insist that this be done. In the few cases where whisky is used it should be only for a moment at some emergency, never as a regular thing. The doctor who prescribes it should be told very plainly that you do not want it. Men have died refusing to be saved by liquors; men by it have been saved from death, but for something worse than death. There is danger in it any way and every way.

An Untimely Death.

An untimely death so often follows neglect of slight cough or cold. Taylor's Cherokee Remedy of Sweet Gum and Mullen is taken in time it will prevent any evil results. It cures coughs, colds and consumption. 25 and 50 cts. at Druggists.

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If you are addicted to these habits you think you will quit it, but you won't, you can't, unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Livingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, and I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr. P. M. Woolley, 209 Lowndes Bldg., Atlanta, Ga.

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Personal.

—Subscriptions have begun to come in nicely. Let us let the good work go on.

—In another column in this issue missionary Chastain pleads for a Baptist College in Mexico.

—Rev. J. T. Nott has been called to the care of the Sherman Church, but we are not sure as to whether he will accept.

—Young W. B. Holcomb, a son of our esteemed brother, W. B. Holcomb, will serve as missionary in Duroville, a suburb of Jackson on the South.

—Bro. L. B. Boone, late of Laurel, has removed to Shreveport, La., where his correspondence will address him. He is much pleased with his new surroundings.

—The Woman's Home Companion for December contains at least six pages of suggestions for home-made Christmas presents. They are timely and excellent. Every woman should see them.

—A note from our esteemed brother C. R. Dickens, informs us that, though the incumbency of the present pastor at Durant will terminate with this year, they will have a pastor.

—Rev. L. P. Posey, of Mt. Carmel, has prepared a really good, helpful tract on the question of missions. Bro. Posey is at heart missionary, and is doing a great work among his people.

—Clerks of associations, please remember that THE BAPTIST wishes a copy of the minutes of every Association in the State. If a copy of yours has not been sent, please send it at once, and greatly oblige.

—Rev. I. H. Anding will continue his residence in Summit and divide his time equally between two country churches for next year. The rapidity with which our churches are increasing the number of services per month is very gratifying.

—The United States Dead-Letter Office is the receptacle of many letters to Santa Claus from youngsters all over the country. Some of these amusing and pathetic epistles are reproduced in the Woman's Home Companion for December.

—We learn from The Okolona Sun that the new Baptist pastor there, Rev. H. A. Smoot, had the misfortune on the 4th Sunday morning in November, to lose all his household goods and books, in the fire which consumed the residence of Mr. Turman.

—After a seventeen year's tenure of the pastorate of the French Camp Church, Rev. W. H. H. Fancher resigns as pastor. He severs this relation with expressions of strong love for the entire membership. He will serve McCool for one fourth of his time next year.

—Through the courtesy of our esteemed brother, Rev. Martin Ball of Springfield, Tennessee, we have just received a copy of the Minutes of the Tennessee Baptist Convention, which met October 28-30, with the Murfreesboro church. We bow our thanks to Secretary Ball.

—Rev. J. T. Dale had the pleasure some days ago to be with Pastor N. T. Clark in a meeting of days with Lee's Creek Church, La. In many respects it was excellent. Accessions 33—by baptism 25. He will serve Mt. Olive church for 1904 in connection with the church at Poplarville.

—Rev. N. W. P. Bacon, who has served so acceptably the Baptist Church in the classic city of Oxford for five years, has offered his resignation of this work, to take effect January 1st next. He will reside a few miles in the country, and serve country churches except Coffeeville. The Oxford papers speak in the highest terms of him. We shall expect something soon from his pen.

—A supplemental Bulletin of the University of Mississippi has reached our table. It deals in a comprehensive way with the "Cecil Rhodes Scholarships." It gives full information about the examination in the United States for a scholarship. The studies on which examinations will be given are all laid down in this supplement, which can be had by addressing Chancellor R. B. Fulton University, Miss.

—After 20 years at Gillsburg, Bro. T. C. Schilling is arranging to move to Magnolia. These have been busy years and the good Lord has greatly blessed his work. He has served as pastor all over that section, from Liberty, the county site, to Grensburg, La., 16 miles to the south. He has baptized 600 persons and raised for benevolent and educational work, some \$12,000, besides doing much other work incident to the pastorate. Has also served as Secretary of the Bd of Trustees of Gillsburg Institute for 18 years, conducting a considerable correspondence through the local papers and privately. Hundreds of young people, educated either wholly or in part at Gillsburg, now fill places of usefulness and honor. The change will give him two unoccupied Sundays for next year. He is worth securing.

A New Connection for Texas.

The Texas & Pacific Railway changed the time of the train passing Shreveport at night, on Sunday, October 18th, so that connection is now made with the Queen & Crescent Route train No. 7, which arrives at Shreveport at 10.50 p. m., thus giving two connections daily to all points reached by the T. & P. Ry.

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